bosom. And then, to crown the heap and make sure that the whole thing should move, he has another principle of his own devising—one which ensures the evolutionary efficiency of the combined efforts of all these other forces by pulling along the car of evolution from the front, while the *elan vital* pushes lustily from behind, and the others heave on the wheels or otherwise lend a hand as best they can whenever the car may seem to be in danger of halting or jolting.

The biological specialists, on the other hand, who have written on this great problem have, for the most part, written about it as specialists, and in so doing reveal two very serious disqualifications. First, they are commonly content to use various terms of crucial importance in the uncritical manner common to many men of science—terms such as function, adaptation, energy, force, purpose, teleology, struggle, entity—in short, they reveal a lack of philosophical preparation, more especially along the lines of logic, methodology, and theory of knowledge. As an extreme illustration, I might cite a book devoted to this topic by an eminent biologist in which he identifies growth with the absorption of water. The second disqualification of most of these specialists is that they lack almost completely acquaintance with the psychical life of men and animals, and have no language in which to think or

write on that aspect of living things, other than the woefully misleading and confusing language of common speech. Of some of them, indeed, one might say that they have 'no language but a cry'—a